

THE
REASONS

Alledged against

Dr. RUNDLE's Promotion

TO THE

See of GLOCESTER,

Seriously and dispassionately considered :

I N

A LETTER to a MEMBER
of PARLIAMENT for the
County of ———.

By a GENTLEMAN of the TEMPLE.

The SECOND EDITION.

L O N D O N :

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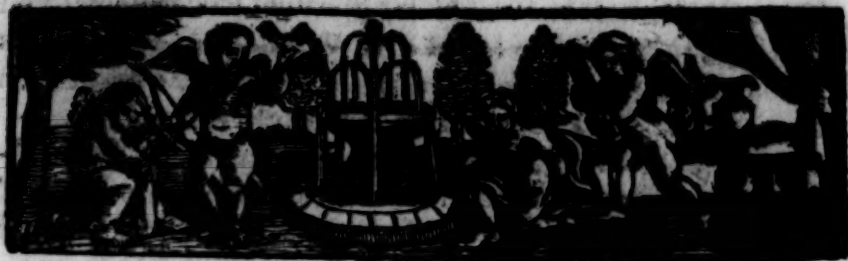
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S I R,

Y O U seem surpris'd, and so are very many besides you, at so remarkable an Opposition as has been rais'd, and is still continued, against Dr. R. The quick Translations to *Winchester*, *Salisbury*, and *Bangor*, and the more quick Nomination to *Carlisle*, whilst *Glocester* still continues vacant, and no Step is taken, or mention made of filling that See, makes every Body's Surprise still greater. But if you would consider the Principles of the Great Man, who has long been intrusted with the chief Direction of Ecclesiastical Affairs in this Kingdom,

and who alone has been long *consulted* and *advised* with about the *Fitness of Persons for Spiritual Preferments*, you will find that he has acted a very consistent Part in this whole Affair; and will always act the same, against such as he has MARKED out, as not PROPER Men.

He was always desirous to appear as a great *Churchman*; and he thinks that "a vigorous Administration" of what he calls *Order* and *Discipline*, "is the greatest Support to Religion, and the Honour of God's publick Worship:" That in Matters spiritual, "the Clergy may be presumed the most proper Judges both of the Assistance which the *Church* stands in need of from the State, and of the several *Degrees* of it, and of the *Methods* by which that Assistance may be most effectually conveyed, and applied for the Service of the Church:" That the Legislature, "by putting the Help which it designs for the *Church* into the Hands of the *Laiety*, does the Church a manifest Disservice:" That "where-ever it puts the Work of even the *Suppression of Vice* into *Temporal Hands*, it puts it into a Channel where it is not so likely to succeed as in *spiritual Hands*:" He conceives that Temporal Penalties may be useful in Matters of Religion; and that "the only Way to make them truly beneficial to Religion, is, to provide them as a *further Terror* and *Punishment*, to be called in as oft as the Censures of the Church are disobeyed." The Power of the Church is his great Aim; and accordingly he thinks it very reasonable, that "no Bills concerning Religion should be prefer'd, or receiv'd, into the House of Commons, unless the same be first *considered* and *liked* by the Clergy:" And particularly he would not have the *Spiritual Courts* prohibited "by the Courts of *Kings-Bench* and *Common-Pleas*."*

Such Notions for promoting Ecclesiastical Power, and such Principles for the Service of the Church, when considered in their Extent and Consequences, will easily account for what has happened; nor ought any thing else to be expected from him, than what is agreeable to his declared Notions of Church Authority, Church Power, Church Interest, and Church Discipline. Whenever

* *Vid. Cod. Juris Ecclesiastici Anglicani. Preface.*

therefore any MARKED, IMPRUDENT, NOT PROPER Men (by these Words he always means such as have *wrote* for, or are looked upon as *Friends* to, *Liberty*;) whenever, I say, any such Men are recommended for any Favours to the Crown, it is not to be wondered at, if he exerts his whole Strength against them; or if he is *consulted*, or *advised with*, it must be expected that he will oppose their Promotion. His Principles are to increase the *Power* of a *Political Church*, and Churchmen; and to make the Authority of the Civil Magistrate all subservient to that End: And consequently you may expect that all his Actions, all his Advices, all his Measures, will be directed to That one Point.

By observing previously thus much about the *Principles* of the great *Ecclesiastick*, who has raised, and carried on, the Opposition to Dr. R., you will with the more Ease reflect upon the Objections that have been raised against him, and the Nature and Tendency of them; and you will see the reason why Heaven and Earth have been moved, to guard against the Mischief of such a Promotion. Let us consider them in the Order in which they were made.

THE First Objection urged against Dr. R. was, —
“That He was an Enemy to our Constitution.”

WHAT is particularly meant by this, is hard to say. But when I recollect who, and what sort of Persons, those are, who are distinguished and MARKED under this Denomination, I guess it to be, That he is a *Friend to Liberty*: That he is likely to promote any Attempts for its Service, and to discourage what may abridge it: That he is a Person of universal Benevolence, and studious to promote an unlimited mutual Forbearance and Toleration: That he not only claims a Right to judge for himself in Matters of Religion, but is willing to allow other Men the same Right: That he wishes that all religious Controversies were left to the free and impartial Decision of Reason and Scripture, without annexing any temporal Penalties, Inconveniencies, or Discouragements to either side of the Question. This seems to be the Meaning of the Objection, because, 'tis known that such as have been, or have been reputed to be, in this
Way.

Way of Thinking, have been MARKED, and pronounced *Enemies to our Constitution.*

SUPPOSING then that this is meant, what Evidence can be given, or ought to be required, to clear any one of this Imputation? The Person recommended to his Majesty's Favour is a Conformist to the Religion established; he has subscribed the Articles of our Church; he has given his Assent and Consent to the Book of Common Prayer; he has declared that the King's Majesty, under God, is the only supreme Governor of this Realm; and I make no doubt, but that, if occasion were, he is ready to do all this again. If therefore an open Test of his Regard to Religion, as practised in the Church of *England*, be the Thing required; the Doctor has all along hitherto given as strong Evidence of this, as any Bishop, or any other Man has, or can give, or as the Law requires that he should give.

DOES he then *now* desire to be excused from any Act of Conformity which either Common Law, or Statute Law, or any Law Divine or Human commands? Does He desire to be excused from Complying with the Usages, or with any Rites and Ceremonies of the Church of *England*? Or is there any Disposition in him, to make any Separation from it? Or has He taught, or does He practise, any thing which tends to any Separation in it? His worst Enemies never pretended to charge him with any such Design, or Thought. Whence then is it, that any Man will take the Liberty of spreading Infamy, and Scandal, to his Neighbour's Prejudice, without Grounds, and without Reason?

I WOULD willingly carry this Point as far as possibly I can, because it has been made the Topick of, Slander, against as Good, as Learned, as Wise Men as any the Church of *England* can boast of. Suppose therefore that a Man were in Fact to declare even his *Dislike* of some certain Things in our Establishment, and openly should express his Wishes that they were altered and that other Things were introduced amongst us: I do not apprehend, that even this is sufficient to justify any Man in charging another with being on that Account an *Enemy to our Constitution.* No Church of *Englandman* will maintain, that the Church itself, and all that comply

ply with its publick Forms, are Enemies to our Constitution : And yet in the Liturgy itself, we are taught to wish for a Restoration of Discipline which we have not ; *i. e.* we wish to have some Alteration made. And should any Man *wish* in like manner for the Alteration of something else, in our Liturgy, or in our publick Forms, he is from That no more to be charged with being an Enemy to our Constitution, than every Churchman is that gives his Assent and Consent to the Book of Common-Prayer. No Man will charge Archbishop *San-croft*, Archbishop *Sharp*, Bishop *Patrick*, Bishop *Moore*, &c. with being Enemies to our Constitution, who are known to have been engaged “ in *correcting* of some “ Things, and *adding* of others ” to our Liturgy. Or does any Man MARK out that Glory and Ornament of the Reformation, Archbishop *Tillotson*, for declaring his Wishes to be “ well rid ” of even some Things that are in our Book of *Common-Prayer* ? A Man may wish to have an Alteration made, and yet may very consistently approve, and be a zealous Friend to, our Constitution. It is the same in the Ecclesiastical, as it is in the Civil State of Things : There may be some Temporal Laws in force, which a very good Subject may reasonably wish to have repealed ; and yet he may continue, and be always a hearty Friend and Well-wisher to our Constitution.

THE Great CHURCHMAN himself, whom no one ever charged on that Account with being an Enemy to our Constitution, has openly expressed his Dislike of some Things in our present State ; and he has given us many “ Citations out of ancient and modern Councils which “ have been held at home and abroad, in order to facilitate the Improvement of our Constitution.” He has produced “ many Passages out of the *Reformatio Legum*, “ which are as *Candidates for a Place* in our Constitution, “ in case the Convocation shall think them deserving.” Nay he proceeds so far as to think “ it a great Pity, that “ the Courts of *Kings-Bench* and *Common-Pleas* either do “ not discharge themselves, or are not discharged, of the “ Burden of granting Prohibitions laid upon them by the “ *Temporal Legislature*.” In these, and many other Instances, this Great CHURCHMAN thinks, that an Alteration

ration might be made for the better, and that our Constitution would be *improved* by such Changes as he proposes. Is HE therefore to be represented to the World as an *Enemy to the Constitution*?

I KNOW not what Dr. R.'s Sentiments may be, as to any Alterations in any Points: But I have put the Case in the most odious Light I could; and even then I aver, that upon this Supposition, he no more ought to be charged with Enmity to our Constitution, than the greatest Churchman now living. He cannot be charged with being an Enemy to the Episcopal Order; nor with being averse to stated Liturgies; nor to the Rites and Ceremonies of the Church, to which he has conformed all his Life; nor, in short, to any one thing which may in any Sense be deemed necessary, or essential, to our Constitution.

BUT, He is a Friend to Liberty; he is desirous to promote the Right of private Judgment; he is for leaving religious Debates to the Decision of Scripture and Reason; and he is for mutual Forbearance and Toleration: and hence 'tis concluded, that he is an Enemy to our Constitution.

AND is it really true, that the Constitution of the Church of *England* is such, that whosoever maintains *Liberty, private Judgment, the supreme Authority of Scripture and Reason*, and the Right in all to a *Toleration*, by that becomes an *Enemy* to it? Is not the true Consequence of such an Assertion This — That a Constitution inconsistent with such Rights, *ought* not to be preserved? No wise, nor good, Man can ever be brought to think a Constitution worth contending for, or submitting to, which is destructive of Liberty, of Reason and Scripture: Nor is there any thing more shocking, than to represent a *Christian Church, a Reformed Church, the Head of the Reformed Churches*, as built upon these Foundations. Must not every good Man become instantly an Enemy to such Tyranny and Oppression; and think it his Duty to God, his Duty to his Neighbour, his Duty to himself, and his Duty to all that shall descend from him, to get rid of such inhuman Taskmasters, as would impose such Slavery upon them? Tell it not to the World, that such is the Constitution of our Church; lest every Mem-
ber

ber rise up instantly in Opposition to it, and shake off their Chains, and those that would rivet them on.

BUT in truth this is not *our Constitution*, nor any Part of it ; nor is it any Consequence, that he that is a Friend to Liberty is an Enemy to our Church. It is true, that those who have appeared most zealous for the *Common Rights of Mankind*, have long since been MARKED, and represented by some, as Enemies to our Constitution : They have been called by some, who have been usually *advised with* and *consulted*, IMPRUDENT ; and have been declared not PROPER Men to receive Marks of Publick Favour. What then is the natural Reflection upon such a Conduct ? Why ; If one of this Make is to be the only Man *consulted* or *advised with* about the fitness of Persons to receive Favours, 'tis easy to foresee what *his* Advice must be. Those that are pronounced not PROPER Men to be advanced, are the Friends to Liberty, to mutual Toleration, and to the Right of private Judgment : The Reverse of these therefore are the Persons to be recommended by him ; *i. e.* either cool, or false, Friends to Liberty ; or else direct Enemies to it. Those that are in his Opinion not PROPER Men to be recommended to Favour, are such as would leave religious Debates to the impartial Decision of Reason and Scripture : The Reverse of these therefore are such as must be recommended by him, *viz.* such as are against leaving Controversies to such Decisions, and are for discouraging all free Enquiries by temporal Severities ; they must be such as would be Enemies to Toleration, if we had it not ; and now we have it, Enemies to all Enlargement, or Alteration of it. The Comment of several Years Practice has sufficiently explained this Text, and has taught us what to expect for the future, from what has actually pass'd.

THE *second* Objection that was started was, That Dr. R. "was suspected of *Heresy*." A hard Word, and much harder Thing ! *Heresy* ! 'tis said to be "the greatest of all Vices," the Source of all Wickedness ! It has long been a Question amongst Divines, whether any Friendships ought to be contracted, any Leagues made, or any Engagements kept, with Hereticks ? And the An-

swer given by some Zealots of that Profession is, that they are Enemies to the Commonweal; guilty of High-Treason against Christ; a Crime worse than High-Treason against the State, so much at least as the Cause of Religion is more noble than the Cause of Civil Society.

It is grown a Fashion of late to declaim upon this Topick; to shew that Heresy is "complicated Impiety" and Immorality: That we are forbidden to receive such as are guilty of it into our Houses, "or to pay them so much as common Civilities:" That they are "unworthy of Christian Communion, or even of the Name of Christians, except it were in a very large Sense:" That they are not to be vouchsafed so much as the lowest Token of civil Familiarity: That Church Governors should not excommunicate any Offender without the Testimony of *two or three Witnesses*; but Heresy supercedes the Necessity of Witnesses." When the Crime is painted in such black Colours, to be *suspected* cannot but render a Man obnoxious; and 'tis an excellent Handle to oppress an innocent Man with.

I NEED not tell you, Sir, that how fashionable soever it may grow amongst *Protestants* to calumniate one another with this Name; the *Papists*, our common Enemy, not only *suspect*, but *accuse* constantly and universally all Protestants of this Crime: And when the intuated ignorant Populace are thoroughly worked up into a Detestation of such MARKED, IMPRUDENT People, as oppose their Idolatries, their Church Power, and their Religious Follies, they can without a Tear behold Wretches condemned, and thrown into the Flames; and think the Fire, or the Rack, a just Punishment of such enormous Wickedness. They not only *suspect*, but directly *charge* this great CHURCHMAN himself, and every Bishop in *England*, and every Church of *England* Clergyman, and every Church of *England* Layman, as well and as much as every Protestant Dissenter, with this Crime; and had they it in *their* Power, they would treat all Protestants universally, just as our Zealots threaten the Men they MARK out for Destruction. When Papists talk to Protestants in this Language, do Protestants much regard that Imputation? Or when Protestants in high Power use the same Language, does it not seem as if it were to serve

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serve the same Purposes which Papists have in View ?

BUT let us consider the Objection itself. The Doctor is said to be *suspected* of *Heresy*. What has he ever said or done that may give just Grounds for such *Suspicion*? Or what is the *Thing*, what the Crime it self, of which he is *suspected*? The Laws of the Land have not determined in what this Crime consists: And *Henry VIII.* expressly declared it to be “unreasonable, that any *Ordinary*, by any *Suspicion* conceived of his own *Fantasy*, “without due Accusation or Presentment, should put “any Subject of this Realm in the Infamy and Slander “of *Heresy*, to the Peril — of his *good Name*.” 25 *H. VIII.* c. 14.

IF the Doctor be suspected of any *Crime*, it must be something which either the Laws of the Land, or the Scriptures, *i. e.* the Laws of God, have condemned. For to charge a Man as a Criminal, or to suspect him of Guilt, for that which neither the Laws of God, nor those of Man, have made a Crime, is a Degree of Iniquity which 'tis hard to find a Name for. Now the *Laws* of the *Land* have not any where defined what the Crime of *Heresy* is: Nor do I remember any *Act of Parliament* now in force, that tells us what Offenders shall be adjudged to be Hereticks.

IF we look into the *Scriptures*, he that teaches any false Doctrines, from worldly Views, for filthy Lucre's sake, and through Covetousness maketh Merchandize of Men, is an *Heretick*. 'Tis the teaching a false Doctrine through sinister Ends, through private Interests, through some temporal Views, in which this Crime consists; and not in any Mistake in point of Judgment, nor in the Publication of such Mistake to the World. And therefore where any Imputations of *Heresy* are cast, the false Doctrine ought to be named, and the selfish Views must likewise be proved; or else, one may reasonably suspect more Art, than becomes the Simplicity of the Gospel, in such as accuse, of *their own Fantasy*, their Brethren of this Crime.

IN later Times, when the Power and Discipline of the Church ran high, and Dissentions, and Animosities, and private Interest, had almost destroyed the Religion of Christ, the Imputation of *Heresy*, (without Mens know-

ing what it really meant,) was an effectual Means, by which Parties in Power could ruin their Adversaries. The best Christians were loaded with this Infamy by the worst, and then were MARKED out for Destruction by them. The Papists, to this Hour, object it to Protestants; and some Protestants seem not unwilling to encourage so successful a Practice. In the present Case, where no Heresy is specified, and only a *Suspicion* of I know not what Heresy is pretended, and the Grounds of that *Suspicion* are kept a Secret; to suggest such an Imputation, as a Bar to any One's Promotion, is such a Piece of Tyranny on the one hand, and so great an Injury on the other, as every good Protestant must detest.

AFTER a Suspicion of *Heresy* had been suggested, and that had been sufficiently spread abroad, it was added, that "it was very fit that a Man should clear himself of current Imputations;" that "it could not but be right, that a Man, suspected of any Crime, which might justly preclude him from the Royal Favours, should purge himself of what he was accused; and shew by uncontestable Evidence, that he was a Friend to our Constitution, and clear of the Crime laid to his Charge."

YOU may reasonably ask, and as our Constitution is, it may not be very easy to answer, Who is to sit as the Judge in this Case? Or who is to be the *Inquisitor*? If his Accuser is to be Judge, there is little Probability, that any Satisfaction can be given so strong, as to remove all manner of Suspicion. Or suppose *him* satisfied, you may ask still, how must others be satisfied, in whose Breasts this Jealousy has been artfully raised? And indeed, who has a *Right* to examine into the Sentiments of any Person, when neither the Common Law of the Land, nor the Statute Law, nor any Custom whatever, has constituted any Officer for that Purpose? When a Bishop is to be consecrated, in the solemnest Manner possible, he is to answer publicly such Questions, relating to his Faith and Practice, as the State have thought requisite to be put.

"Are you persuaded that the holy Scriptures contain sufficiently Doctrine required of Necessity to eternal Salvation, through Faith in Jesus Christ? Are you determined out of the same holy Scriptures to instruct the People committed to your Charge, and to

"teach

“ teach or maintain nothing, as required of Necessity to
 “ eternal Salvation, but that which you shall be persuad-
 “ ed may be concluded and proved by the same?—Will
 “ you faithfully exercise yourself in the same holy
 “ Scriptures? — Are you ready with all faithful Dili-
 “ gence to banish and drive away all erroneous and
 “ strange Doctrine, contrary to God’s Word, &c.” Now
 what has any private Man to demand, or to know further?
 Would any Man that thinks of Consequences, set up a
Protestant Inquisition, and appoint an *holy Brotherhood* to
 search Mens Thoughts? Who can ever be free from Sus-
 picion, or from the Crime of *Heresy* itself, if the *In-*
quisitor himself perhaps shall suggest and spread abroad any
 Scandal of this Kind, and then pretend that publick Fame
 is a good Foundation for his Suspicions? Where a Man
 is ready to give such Security for his Behaviour in
 his Station, as the Laws of the Land require, and is
 to stand or fall by his Actions; it must shew an
 Affectation of Dominion to urge the Necessity of more
 than That requires; it must shew a Desire to tyrannize
 over Conscience, and to invade the common Privileges
 and Rights of Mankind; it is making one’s self Para-
 mount to the Laws of one’s Country, and Judge over the
 Secrets of Men’s Hearts: And how much soever Friend-
 ship for a Constitution may be pretended in one’s self, or
 Enmity to it in others, yet ’tis certain, that he is an Enemy
 to it, who presumes to claim *such* an Authority in it; and
 he could be no Friend to it, who could tamely submit to
such an Usurpation.

THE Judges in *Westminster-Hall*, the Justices at their
 Quarter Sessions, have no Right to examine any Man in
 what Sense he understands the Oaths that he is about to
 take: No Bishop has any Right to enquire in what Sense
 any Person subscribes the Articles before him. They
 are indeed the proper Officers, *before whom* the Oaths
 are to be taken, or the Subscriptions made; and they are
 to see the thing done: but they have no Authority to
 examine into the Sentiments of any Person; nor to
 make Inquisition into his Heart. When the publick
 Forms shall be altered, and the Legislature shall think fit
 to appoint a Judge over Conscience, or an Inquisitor
 General; then ’twill be time enough for Men to purge
 them-

themselves of this sort of Accusations in the manner which the Law may prescribe. But whilst *Protestantism* remains, and a Sense of Liberty remains, it is not very probable that such Iniquity will be established by Law ; nor will any Churchman, nor any Layman, it is to be hoped, be trusted with Powers which none but God has, or ought to have. But this is not the full State of the Case.

'Tis said that Dr. R. ought to "clear himself of certain current Imputations." Well ; What are they ? Are they Crimes against the State ? No. Has any Accuser, or any one that has any Authority, acquainted him with his Crime ? No. Does he know what he is to clear himself of ? No. Does he know *before whom* he is to clear himself ? No. Does he know in what manner he is to do it ? No. He may therefore attempt to clear himself of something which he may *guess* his Enemies charge him with ; and yet he may not hit upon the Crime imputed to him. He is to *find out* his Crime, and *charge himself* ; and then he is to discharge himself of it. He is, it seems, *suspected of Heresy*, and has been calumniated with *Infidelity*. Every Friend and intimate Acquaintance he has, have been sifted about these Points ; and *they* have all fully acquitted him : Nor is there a Man that knows him, that is not fully convinced of his Innocency. Is the Ground of the *Suspicion*, or of the Calumny, even to this Day, so much as intimated to *him* himself ? No. Truly 'tis expected, that he should *accuse*, as well as *acquit* himself. Just thus does that sacred Court of Inquisition proceed ; the unhappy Sufferer must clear himself, without knowing his Accusers, or without knowing his particular Crime ; or when, or where he was guilty. Is this the "Discipline and Order," the "vigorous Administration" of which is the "greatest Support to Religion, and the Honour of God's publick Worship ?" — God forbid !

THE next Objection which was started had the Pretense of promoting his Majesty's Service, and seemed to imply a profound Regard to *That*. You know that it was Dr. R.'s Misfortune to be dangerously ill last Winter, and in all Appearance not likely to be able to stir out

of

of his Chamber before the Parliament should meet ; perhaps not, during the whole Session. It was urged then, that " That Session was likely to be a Session of great Business : Affairs of the utmost Consequence to the Publick " would very probably be upon the Carpet ; and it could " not be right that a Vote should be lost in the House of " Lords, especially considering the Attack which was made " upon the Administration by those in the Opposition."

How far those in the present Opposition may be right or wrong, I do not take upon me to determine. But this, I think, must be allowed ; that all such Arguments as tend to encourage, and to give Life and Spirit to an Opposition, must be of very great Diservice to those that are opposed. In the present Case, the Objection then raised against Dr. R. implied, that those in the Opposition were deemed able, by the surest Friends to the Ministry, to push Matters to such an Extremity, that *one single* Bishop's Vote might possibly save the Administration. Could greater *Encouragement* be given to those in the Opposition, than to see the *Distress* that their Enemies were drove to ? Or with what Despondency must the *Friends* of the Administration act, when Matters were imagined to be brought to such a Crisis, by so *wise* and sure a Friend ?

BUT there is something more mischievous in this Objection than this. It is said, (and there seems to be some Ground for the Report,) that a less favourable Inclination towards the Bench of Bishops has of late prevailed in the World : Their Conduct, some how or other, has given umbrage to very many Persons both within Doors and without ; and they have been represented, as influenced by the Hopes of Translations to be little more than the Tools of the Administration. It is, I am satisfied, a very injurious Misrepresentation : But yet the Objection suggested at that Time against Dr. R. has been produced as a self-evident Demonstration of the Truth of such a Notion. For it must be own'd, that it supposes that the new Bishop was, right or wrong, to Vote in all Points against *the Opposition* ; it supposes that he was certainly to follow his Spiritual Guide ; and that unless he did so, some mighty Mischief might happen to the Nation.

WHEN Affairs of the greatest Consequence are likely to come before that Honourable House, is it right to fill a Vacancy, professedly to out-number, or to serve a Turn? If this be justifiable, where can be the Fault of creating *Twelve* at a time, merely to out-number an Opposition? But whether it be right or not; can a greater Mischief be done to that venerable Bench, or a juster Ground of Contempt given, than to assign such Reasons against a Man's being made a Bishop, as do imply that they are all a mere dead Weight, without Liberty, or Choice; united indeed, but not to seek, or serve, or defend Truth, or Justice or Right, but the Designs of such as may serve them? Can any one wonder at the Slight or Contempt that is offered to such Men, when so wise, so able a Person, and in so high a degree of Confidence, can publickly suggest such Reasons as this?

ANOTHER Sett of Arguments were urged against Dr. R. from the *Manner* in which he was recommended by the *Chancellor*. It was said, "That the Chancellor
 " was hardly in possession of the Seals, before he could
 " take upon himself to recommend to a Bishoprick : "
 " How improper is this in every View? Is it fit for a
 " *Layman* to recommend to a Bishoprick? A *Layman*
 " intermeddle in such spiritual Affairs! But besides this,
 " What would the *Lawyers* say, were a *Bishop* to re-
 " commend a proper Person to be a *Judge*? Every
 " Man was the properest Judge of the Worth of Persons
 " of his own Profession : . And as it is improper to inter-
 " meddle in another Profession, it must shew a strange
 " turn of Mind for Lawyers to recommend to Bishop-
 " ricks. If a Captain of a Man of War were to be pre-
 " ferred, is not a Lord of the Admiralty, or an Admi-
 " ral, a more proper judge of his Merit and past Conduct,
 " than a Divine, or a Physician? If a Place were to be
 " disposed of in the Treasury, ought not the Lord
 " Treasurer, or the Lords of the Treasury, to be
 " esteemed the best Recommenders in their own Office?
 " If a Colonel of the Army were to die, whom should
 " his Majesty consult about it, except the great Officers
 " of the Army, who are the proper Judges of Conduct,
 " Courage,

“ Courage, and Behaviour in the Army ? By the same
 “ Reason, if a Bishoprick be void, who should recom-
 “ mend a Man to his Majesty’s Favour, except the Bi-
 “ shops ? Now ’tis well known, that the Bishops, or all
 “ but *one*, are against the Promotion of Dr. R.”

I ADMIT the Objection to be plausible ; and that there seems to be something in this Way of Reasoning : But yet, when it comes to be distinctly considered, the Varnish is too thin to hide the Defects in the Colouring.

AND, 1. ’Tis well known that Dr. R. was not *first* recommended by the present Right Honourable the Lord Chancellor, *after* he was promoted to the Seals ; but *long before*, when his Lordship was no more than Solicitor-General. The Objection therefore begins with a Falshood, and casts a Reflection which is founded on a Fact not true ; and were it true, yet it would be no Fault.

2. THE Objection supposes, that no Man ought to be preferred to a Bishoprick, unless the Recommendation is made by some, or all the Bishops. Upon what Law, or upon what Practice, or upon what Reason, is all this founded ? There is nothing in our Constitution that forbids his Majesty to take the Character of a Churchman from a Layman ; and no doubt a learned Layman may be a good Judge of good Learning, good Manners, good Life, good Sense, and close Application to Literature ; and if he finds an Opportunity of recommending such a Man, what in the Name of all that is good, forbids him to do it ? May he recommend him to any other Patron, but not to the King ? What Pretence is this founded on ? Is it any Service to the Church, or Churchmen, to be made so distinct and independent a Body, that no Layman is ever to meddle with them ; no not to recommend them to Lay Benefactors ? Are Laymen such ignorant, or such profane Things, that the Clergy must not be touched by them ; no, not to receive common Benefactions from them ? What good can it be to *Churchmen*, to keep themselves at such a Distance from the Laity ; or what good will it do the Clergy, to treat those who are their Superiors in Numbers, Fortunes,
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 and

and Power, in such a Manner? I would not willingly suspect that all this Opposition arose because Application was not first made to Him, who claims the sole Right of characterising Churchmen: Nor will I suppose that Envy, or Ambition, or Lust of Power, predominate in One who has so much Power, and so much Interest. But it is new Doctrine, that the King is never to hear the good Character of a Clergyman, unless it be from a Clergyman. Every Man has a Right to recommend Virtue and Goodness, where-ever he finds it, to proper Patrons; and then it must be left to the Patron, whether he will accept the Person recommended, or not. Lay-Patrons present to Livings; Laymen often sign the Testimonials of Clergymen; Laymen recommend Clergymen to Bishops; and why then may not a Layman recommend even to the highest Dignities in the Church? Or has not a Layman in fact recommended a worthy Person to a Bishoprick, even since this Objection against Dr. R. was started? If the Crown may not nominate any Man to a Bishoprick, except him that one particular Person does approve, it is not the Crown that has the Power of making Bishops, but He that has the Negative upon the Crown.

BUT let us imagine with the Objection, that the Right of Nomination, or the Right of Opposition, is in any Bishop or Bishops; yet, when the Objections against a Man are made publick, the World becomes the Judge, whether that Bishop exceeds the Bounds of Right or Reason, or not: The World then is Judge of the Merits of the Cause; whether the Objections are strong in themselves, or whether they proceed from Weakness, or Prejudice, or any private Views. Now none of the Objections against Dr. R. imply want of Learning, want of good Temper, defect in Morals, or in any one thing required to be a Bishop; and 'tis very well known that the Man is a Man of Ingenuity, easy in Conversation, a Man of no Guile, a Lover of Truth, a Friend to even all those that are not of the same Sentiments with himself, a Man of Hospitality, generous, of good natural Parts, and of good acquired ones. Surely these are Advantages, and not Blemishes, in a Christian Bishop's Character; and would

would be Recommendations, and not Obstructions, in any other Man but this.

THIS is all true: But "a Colonel must recommend a Man to be a Colonel; an Admiral must recommend every Officer in the Fleet." *Hinc illæ Lachrymæ!* And is this *true in fact*, that his Majesty never prefers a Man in the Army, or the Navy, but one that is recommended by an Officer in the one, or the other? However; the Objection admits that there is *one* Colonel, *one* Admiral, i. e. *one* Bishop, (and I will venture to affirm, because I know it, that there are *several* of them) that are for this Promotion. 'Tis not *one* only, but *many* of them that wonder at the Meaning of these Proceedings; who openly declare, and were it in their Powers to do it in a proper Place, would instantly bear their Testimonies for him. Admitting therefore the Suggestion, that none must be made Bishops which are not recommended by a Bishop, Dr. Rundle can have the Assistance of *One*, as the Objection itself allows; and I aver that he can have the Recommendations of *several*. He has the Favour of Persons of the first Rank in the Kingdom, and has their good Wishes for Success. And if such a Recommendation be not proper, or sufficient, but all must be resolved into the arbitrary Will of one Subject; farewell Liberty, farewell Learning, farewell Merit; and let Flattery and Slavery, implicit Submission, and arbitrary Imposition, ride in triumph.

WHILST these, and such-like, Objections were spreading, a new Scene open'd: A couple of zealous Clergymen trumped up a private Conversation of Fourteen or Fifteen or Sixteen Years standing; in which it seems that Dr. Rundle said something which *then shocked* one of these good Men; but as to the particular Words, 'tis said, that he does not recollect them: The other's Zeal has prompted him to produce them; and he has communicated them, to the Bishop of London.

UPON This I must observe, 1. That, admitting the Thing to be true, 'tis in itself so shameful a Thing to take up with, or to countenance such scandalous Informations, that 'tis incredible that this should have any Weight or Influence. For who does not know, that

the Tone of the Voice, the Motion of a Hand, the Gesture of the Body, frequently determine the Signification of Words? A present unpremeditated Thought might arise; a Solution of a Difficulty *ad hominem*, which a Man might know to be false in itself, yet fit to be offered to silence a particular Person; a thing very absurd, yet that had been met with in Books, or had been *heard* from others; — a thousand of these Circumstances might happen, which may make it now impossible to judge of a detached Passage in an Evening Conference.

BUT be it what it will that was said, it was “That which *shocked* one of these Gentlemen very much.” And where is the harm of that? Perhaps at that Time of Life he might easily be shocked at even a demonstrable Truth: Nor is it impossible but that he may be so at some Truths, even now. Nor is it any Evidence that a Thing is false, because it appears shocking to one that might not have considered the Subject, or might have Prejudices to overcome.

As to the Other Gentleman, what Opinion can one entertain of Him, but as a Talebearer, an Informer, an Enemy to all Freedom in Conversation, a Spy, not to be trusted in any Company? He is a Clergyman, 'tis true; but I would ask, where is the Christian Good-nature, the Love of Neighbour, the Charity that covers a Multitude of Sins, the doing as one would be done by, in such a Conduct? Can he think that he does the Gospel, or the Church itself, a Service by such infamous Talebearing? Or does he imagine, that his Audience can hear from him any Lessons of Christian Love, or any of common Morality, who is such a Stranger in his Life, to even the Appearance of Charity?

BUT say, that the Information is true, and that both the Gentlemen have done right to attest its Truth; yet still, would any one judge of the whole Reputation of a Man, from an unguarded Expression, dropt Fifteen or Sixteen Years ago, and now revived, and perhaps dress'd up in odious Colours? I do not much question, but that the very *wisest* Clergyman that is, may indiscreetly, in a thoughtless Mood, in the Compass of Fifteen or Sixteen Years,

Years, have said something, which he would very unwillingly have made the Test of his Abilities ; or that he would venture the Whole of his Reputation upon. Nay, if such an Indiscretion should be unluckily remembered, and applied in such an infamous manner, he would think it Injustice, cruel Usage, the worst Ill-nature, violent Prejudice, Inhumanity, and probably would call it severe Persecution, when he felt the Effects of it *in himself*.

Y O U see, Sir, that hitherto I have argued upon Supposition, that the Relation of that Conversation, be it what it will, is true. I must now add, that as the publick Accounts of that Story represent it, Dr. *Rundle* absolutely denies that he ever said what he is charged with : He remembers very well what passed ; and affirms, as I am informed, that he never had any Notions in his Head, or Heart, of that Nature. And with this I must leave this Matter to the Judgment of those, who know what the Spirit of a persecuting Ecclesiastick is.

I T has been said, and I believe it is true, that when this Objection was started, some of Dr. *R.*'s Friends appealed to his *Charges* made at his *Archidiaconal* Visitations, in Evidence for his hearty Attachments to the Truth of the Gospel. 'Tis well known, that when the Author of the *Grounds and Reasons for the Truth of Christianity*, published his Attack upon our Religion, the Doctor made it his Business professedly to enter into the Evidence for the Truth of Christianity, and in several *Charges* laid down such Principles, as would, in his Opinion, effectually confute that Author. What Evidence, what Satisfaction, can be produced more certain than this, that *before* ever any one openly pretended to suspect, or openly to call in question, his Faith ; before any of these idle Stories were divulged ; he had openly, in several of his *Charges*, vindicated the Truth of Christianity ? But yet, when any one is resolved not to be convinced, 'tis easy to find a Reply. 'Twas said, that " That indeed might be true: But no Regard was to be paid to " what was done *ex Officio*."

T H U S indeed have Deists argued, and thus have Atheists argued against Clergymen. But for a Clergyman

man to urge it against a Clergyman, — it is, I believe, the *first time* it was ever so urged. Who ever thought that those excellent *Pastoral Letters*, which my Lord Bishop of *London* published some few Years ago, were therefore to have no Regard paid them, because they were wrote and sent abroad *ex Officio*? Are the Bishops Charges to their Clergy every Year, no Argument that they believe what they say, because they are all *ex Officio*? Is no Minister in the Pulpit or Desk to be regarded, because this is all *ex Officio*? Where will Objections run, or what will be the Consequence of such monstrous Reasonings as these? Had the late Dr. *Tindal*, in his *Addresses to the Inhabitants of London and Westminster*, urged, that no Regard was to be had to the *Pastoral Letters*; that you could not conclude that the Bishop believed one Word of Christianity from them; that he published them, only because he was a Bishop of that Diocese in which *London* and *Westminster* were; that he did it *ex Officio*, &c. would this have been borne in him? Would not every Man have justly detested such licentious, such scandalous Abuses? Whence then is it, that that sort of Reasoning holds good against Dr. *R.*, which no Bishop, no Clergyman in *England*, would allow against himself?

WHEN the Infamy I before mentioned was well spread, and every one was astonished at the Method of Aspersions, and the Wickedness of it, it was then added, that, “in case the King should proceed to grant his *Congé d’Elire*, one, if not both these pious Clergymen would appear at the Confirmation, and publicly protest against him: And if the Vicar-General should proceed in his Office, why truly the Bishops would not consecrate him.”

’TIS hardly conceivable, that so violent a Spirit, should be stirr’d up against an innocent, inoffensive, good-natur’d Man; against whom, no Vices, no Immoralities, no Infidelity, can be justly objected: Yet so it is, you may as well oppose the Rage of the Sea in a Tempest, as the Fury of a *** intoxicated with Power. I will give you the Law of the Land about this Affair, and will leave it
with

with a Remark or two. “ Be it enacted — that if the
 “ *Dean and Chapter* of any Cathedral Church — after
 “ such Licence as is afore rehearsed shall be deli-
 “ vered to them, proceed not to an Election, and sig-
 “ nify the same — within the Space of *twenty Days*
 “ next after such Licence shall come to their Hands; or
 “ if any *Archbishop* or *Bishop* within any the King’s
 “ Dominions, after any such Election, Nomination,
 “ or Presentation, shall be signified unto them by the
 “ King’s Letters Patents, shall *refuse*, and do not con-
 “ firm, invest, and consecrate — every such Person as shall
 “ be so elected — within *twenty Days* next after the
 “ King’s Letters Patents — shall come into their Hands;
 “ or else, if any of them, or any other Person or
 “ Persons admit, maintain, allow, obey, do or execute
 “ any Censures — Inhibitions, or any other *Process* or
 “ *Act* of what Nature, Name, or Quality, soever it be, to
 “ the contrary, or Let of due execution of this Act; that
 “ then — every particular Person of the Chapter, and
 “ every Archbishop and Bishop, and all other Persons, so
 “ offending and doing contrary to this Act, or any Part
 “ thereof, and their Aiders, Counsellors, Abettors,
 “ shall run in the Dangers and Penalties of the Statute of
 “ Provision and Premunire.” 25 H. VIII. c. 5.

Y O U cannot but observe, that the Dean and Chapter are obliged, under the Penalties of a Premunire, to choose that one single Person, and no other, whom by Letters missive the Crown appoints: That though a *Congé d’Elire* is sent, yet still they are so confined, that their Election is, and *must* be, of the Person named to them by the Crown.

B U T because when any one is elected, at the Confirmation a Stop might be put to his Promotion, and the Crown be depriv’d of the Person nominated or presented, “ if any Archbishop or Bishop after the Election
 “ is signified, shall *refuse to confirm* him within Twenty
 “ Days,” he too incurs a Premunire. The Method therefore of Proceeding is, When the Archbishop receives a Command under the Great Seal to Confirm the Bishop Elect, he issues out a Commission to the Vicar-General to perform what Acts are requisite; and he must
 within

within the prefixed Time perform the Office, or he incurs the Premunire. Nay, if he *admits any Process*, to the letting of the Act; or if any *other Person* offends or does contrary to the Act; they are all in the same Dangers. And is it not fit, that all Parties concerned should be thus confined, when we see the Spirit of Opposition to a particular Person, so violent and outrageous as it appears in the present Instance?

BUT still a Stop might be put, if the Archbishop, or Bishops, should refuse to *consecrate* the Person elected and confirmed. And therefore they are put under a Premunire too, if they neglect or refuse to consecrate the Person appointed. Had not the Crown this Clause in its Favour, how easily might a Cabal of Bishops have a Negative upon it? The present Attempt is so particular and eminent in its kind, and the Motions that have been made in it are so extraordinary, that I must leave it to the Consideration of abler Persons to think of a proper Cure for so dangerous a Distemper, if the Penalty of a Premunire be not sufficient.

THESE Difficulties soon gave way to another of great Importance at that Time. The Elections for Members of Parliament were coming on; and then it was pretended, that if Dr. R. were named for *Glocester*, “ the Clergy would infallibly be disgusted, and their Interests would be all against an Administration that shew’d so little regard to the Church. The Clergy are a great and learned Body, and have a great Influence all over the Kingdom; and if they should be disobliged, they might raise such an Opposition to the Ministry, as might be of infinite more Consequence than the disobliging any one Peer, however great he might be. If they were obliged, in not having a Man *obnoxious* to them preferred, they would certainly *vote* as they ought, and influence as many as they could for the Administration.”

A PLAUSIBLE Pretence! yet, when examined, it carries a severe Reflection on that learned Body. Dr. R. obnoxious! not to one Man that knows him personally; and if he be so to others that are Strangers to him, it must be owing to Art, and the Cunning of some who have

have endeavoured to stir them up. The Clergy are certainly a great Body of Men, Men of Learning, and very useful to the Society. But what Notion must any one have of them, or of their Wisdom, or of their Judgment, or their Goodness, if you imagine that they will be induced to vote against so good, so kind an Administration to them, if a Man of Virtue, Generosity, Hospitality, good Learning, be advanced to a small Bishoprick, to oblige the Lord High Chancellor of *England*; who is the Son of a Bishop, and must always have it in his Power to oblige the Clergy, and who never yet was known to do one disobliging Action towards them? Is it common Justice to that learned Profession, who are the Teachers of Truth, and Uprightness, and Honesty, to suppose them to have no Regard to the Government, which has all along been so favourable to their Rights and Privileges; no Regard to Honour or Gratitude: but instantly, that all of them, like one Man, should act upon Pique and Resentment, even to an Attempt to subvert the Government itself, if his Majesty should think it for the Publick Benefit, as well as for his own Service, to advance a Man to a small Bishoprick? Can a Friend, a Patron of them, suppose them such Strangers to what is decent, fit, and right? What will their Enemies think of them, if their Friends shall treat them thus?

BUT I must add, that this Objection is founded upon a false Fact. It supposes the Clergy to be perfectly united; whereas they are divided, as well as the Laity. One Part of them are hearty Friends to Liberty, and wish for, and always strive to promote, the Interests of the present Royal Family; they are, upon the firmest Principles of Reason, attached to them; and nothing can alienate their Affections, as long as their Civil and Religious Rights are preserved. Happy would it be for the Nation, were they all so affected! Now these were capable of influencing Elections proportionably as well as the Other. And if some must be disobliged, I appeal to the common Sense of Mankind, whether Friends or Enemies ought to have Favour shewn them.

BUT the Elections are over, and 'tis seen and known how they were carried in almost all the *Counties* of *England*; and what Part the Clergy acted in that Affair. Before the Elections, it was said, the *Clergy* would be disoblighd: They were held up as a Bugbear to the Ministry; but now a fresh Difficulty is started: — “The whole Bench of Bishops will resent it, if Dr. R. be made a Bishop. Who can be responsible for them, or their Votes, if they should be thus unreasonably provoked?”

I COULD sometimes imagine, that the Enemies of that reverend Bench suggest maliciously this kind of Reasoning, on purpose to depreciate and lessen their Reputations in the Nation. For 'tis certainly false, to say that the whole Bench of Bishops will resent this Preferment. As great, as good, as learned, as wise, as any of them, are not at all against the Doctor's Promotion: And if there be great, and good, and learned, and wise Men amongst them against it, I shall only conclude, that they are Strangers to him, and have some how or other been worked up to oppose him. But be this as it will, I will never believe, till I see it, that Christian Bishops, Men of Wisdom, exemplary for great Knowledge and great Judgment, and profound Learning, of singular Probity and Honour, that such Men can be influenced by Passion or Prejudice, to give their Votes, not according to the Merits of a Cause, but merely for opposition Sake, and because a thing is done which some few of them cannot approve. If that were a sufficient Reason to weigh with Men of Piety and Learning, it had been as well, nay better for them, not to have been Masters of such consummate Judgments? To suppose such a Step in them, is really a Reflection upon Men of the highest Order in the Church; upon Men chosen out for their eminent Services, and great Abilities, to receive the highest Favours from the Crown. Are they to be conceived to be governed by such weak, unmanly, unchristian Motives? Let their Enemies, and the Enemies of the Church, talk in such a Manner; but sure I am, that whilst Learning and Judgment are of any Weight, if there be any Principles of Truth, if there be any Virtue, if there be any Praise, thought of, or regarded; 'tis impossible to imagine

gine that the Glories of the Reformed Religion, the Ornaments of the Church of *England*, can act such a mean Part as is pretended.

'Tis said, but it can proceed from no Man that has any Regard for the Bench, "That all the Bishops will resent," — what are *They* to resent? Are *They* to resent, that a Friend to true Liberty is preferred? Are *They* to resent, that a sober, temperate, good moral'd Man is preferr'd? Are *They* to resent, that a Friend to the King, and to this Family, is preferr'd? Are *They* to resent, that a Friend to the Administration is promoted? Are *They* to resent, that an Enemy to Popery, a Friend to the Protestant Religion, a good Christian, a constant Churchman, a regular Conformist, a good natur'd Man, is to be made a Bishop? Believe it who can! It must be something else, which lies at Heart in all this Affair. Nor could such a Scene have been acted, and such a Variety of false Colourings have been invented, unless it were to conceal some Truth, which it might not be so proper to reveal.

AND now, Sir, you will be apt to imagine, that these, or such as these, are the real Objections against your Friend. But you are greatly mistaken. It is not one, nor another, nor any *particular* Objection; it is not his Enmity to our Constitution, nor his Heresy, nor that wicked Tale of that pickthank Informer, that weighs with the Great Man. The Difficulties against Dr. R. are not grounded upon *any* of These, (tho' every one of them has been insisted on at large on proper Occasions,) but truly, they are now formed upon the *General* Character of Him. And what is this *General* Character of him? It can't surely be *bad in the general*, when every *Particular* that has been made an Objection, is either false, or not bad, or given up by him himself, who has made it the Subject of a Difficulty. Can any one name a Man, whose Life and Actions have been so severely scan'd, for almost a Year together; against whom an Office of Intelligence has been kept open so long; and yet, at last, when every particular Objection is given up, to pronounce that *in general* his Character is bad? It would

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be a gross Absurdity in any other Case to talk of any *General*, not made up of *Particulars*: And such Arts to sink an innocent inoffensive Man, will very hardly be justified by the Gospel, or by any Book of Morals.

HOWEVER difficult it may be to clear any Person from such a confused, obscure, general sort of Imputation, as is implied in the aforesaid indeterminate Objection, yet I have one Remark still to make, which will go a great way towards taking it away, if it will not entirely clear the Dr. in the Eye of the World. You know that Expedients have been talk'd of, to reconcile the great contending Parties; and tho' none have hitherto succeeded, yet, from the Nature of some of them, one might be confident, that the Opposition has not been carried on upon this Principle, that the Doctor's *general* Character was bad. It has been said, that a Project was proposed to make the Doctor *Dean of Durham*: And that this was rejected, notwithstanding the Promotion would have been in point of Money (which Dr. R. indeed always has despised) much to his Advantage. Since that, another Project has been talk'd of, but from whence, or whom it came, I do not pretend to say; and that is, that as a very good Bishoprick in *Ireland* is soon likely to become vacant by the Death of the Bishop of D. (who has been long infirm, and whose Decease is expected every Day) if my Lord Ch. would recede in the present Point from his Friend, even that Bishoprick, worth three times as much as *Glocester*, should be at Dr. R's Service. Is not this an open Confutation of the *general ill* Character of Dr. R. even in their Opinion who talk of this Expedient? Would his Character be good enough for a large *Irish* Bishoprick, and yet too bad for a small *English* one? Or can it be conceived, that one who espouses the Service of the Church, so heartily as the great Ecclesiastick is known to do, should have such an Opinion of the Man as is pretended; and yet give his Consent to either, or any, of the Promotions, that have been the Subject of so much Talk in Town?

YOU may easily imagine, that That Right Honourable Person, whose Abilities, Judgment, Prudence, Diligence and Integrity, our whole Profession so justly admire,

mire, and for which we almost adore him, is not to be moved by such little Arts as these, to desert a Friend, whom he has intimately known these twenty Years; a Friend, who lived very many Years with his Father, the late Lord Bishop of *Durham*, and received from his Patronage whatever he now enjoys; a Friend, for whom the whole Family has always professed, and to whom they have always shewn the highest Regard and Esteem. Can he ever give up such a Man, especially when he has been thus injuriously treated by Men that know him not, in Opposition to himself who has known him, and who knows that the Objections against him are mere Calumnies? 'Tis now become his own Cause, much more than *Dr. Rundle's*; and there can be no doubt, but that He will act, as he always has done, with the utmost Honour.

Go on, and prosper in your good Designs for the Publick: Be not discouraged in what you have undertaken: What has hitherto been the Effect of private Friendships, is now become a publick Cause; it is the Cause of Liberty it self, and all its true Friends heartily wish the *Dr.* Success; nor can any one wish it more, than,

S I R,

Nov. 28.

1734.

Your most humble Servant, &c.

P. S. You may expect a *Second Letter* from me, if I have leisure between this and next Term, upon the *POLICY* of this *Opposition*.

